Talmudic-Encyclopedia-Tamid-The-Daily-Offering

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אנציקלופדיה תלמודית:תמיד

Talmudic Encyclopedia: Tamid (The Daily Offering)

“Tamid” (the Daily Burnt Offering) - Burnt* offering* that is sacrificed in the Temple* every day in the morning and in the evening.

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Opening

This entry deals with the special laws of the Tamid offering.

On the rest of its laws, in its slaughtering, in its services and in its burning, in which it is equal to other burnt offerings*, see Burnt Offering[1] and see Holy of Holies; on the laws of the four services* of the offering: slaughtering*[2], receiving*, carrying*, sprinkling*[3], see their entries; on the law of the blood remnants* see[4]; on skinning and cutting*, see; on carrying the limbs and bringing them to the altar, see Carrying[5]; on the burning of the limbs see Burning (fats and meal offerings)[6] and see Arrangement of the Pyre and see Regular; on the priests involved in the services of the Tamid, their number, and the manner of their selection, see In a Multitude of People is the King's Glory[7] and see Carrying[8] and see Lot; on the wine and fine flour that come with the Tamid, see Meal Offering of Libations and see Libations; on the trumpet blowing* at the time of the wine libation of the Tamidim, see Trumpets[9] and see Song; on the singing of the Levites during the service of the Tamid see Song; on the law that no offerings are brought after the Tamid of the afternoon see Completion; on the order of services in the Temple, and additional services performed during the

service of the Tamid, see Trimming the Lamps and see Burning (Incense) and see Arrangement of the Pyre; on the griddle cakes of the High Priest, which come with the Tamid, see Griddle Cakes.

His Commandment and Its Laws

His commandment

A positive commandment to offer two lambs - one year old[10] - as burnt offerings every day, one in the morning* and one in the afternoon*, and they are called “Tamidim,” as it is said: "You shall observe to offer to Me, etc., lambs one year old without blemish, two a day as a continual burnt offering. The one lamb you shall offer in the morning, and the second lamb you shall offer in the afternoon[11].

The commandment is imposed on the community, and more on the priests, who are the ones who offer [12].

In the enumeration of the commandments

The commandment of offering the daily sacrifices is counted in the enumeration of positive commandments* as one commandment[13].

And there are those who count the commandments who counted in it two commandments, one the daily offering of the morning, and one the daily offering of the afternoon, because they do not prevent each other, and the time of this is not the time of that, they are considered two commandments[14].

No

Constant offering, since it is stated regarding it the language of guarding: you shall guard to offer to Me[15], which is a language of “do not do”[16], later authorities wrote that one who nullifies it transgresses a prohibition, according to those who hold that “guard of a positive commandment” is a prohibition[17].

His value

The regular offerings are purchased from the chamber’s contribution*[18].

His offering on Mount Sinai

A burnt offering that the Israelites offered at Mount Sinai, as it is written: and they offered burnt offerings and sacrificed peace offerings[19], the Tannaim disagreed whether it was a continual burnt offering, or a burnt offering of appearance*[20].

On the plain meaning and analysis in the burnt offering of Mount Sinai, see also the plain meaning and analysis[21].

His offering in the wilderness

To those who hold that they offered the continual burnt offering at Mount Sinai[22], Rabbi Akiva said that they did not cease to offer it all the days of the journey in the wilderness, but since Israel was then rebuked - due to the incident of the calf[23] - they did not offer it in the wilderness from the collective of all Israel, as it is said: Did you bring to me sacrifices and offerings in the wilderness forty years, O house of Israel[24], but the tribe of Levi, who did not worship idolatry, offered it from their own[25].

On Shabbat

The regular offering, they offer it even on Shabbat*[26], as it is said: in its appointed time[27], and they expounded: even on Shabbat[28], and thus they proved from what is said in the additional offerings of Shabbat: the burnt offering of Shabbat on its Shabbat in addition to the regular offering[29], from here that the regular offering is also offered on Shabbat[30].

On the law of burning the limbs of the Tamid on Shabbat and Yom Tov, see also burning (Emurim and Menachot)[31].

In impurity

The regular offering is sacrificed even in impurity, as it is stated regarding it: in its appointed time[32], and they expounded: even in impurity[33], or they learn the regular offering from the Passover offering*, which is sacrificed in impurity[34].

On the details of the law, see Impurity in the Community[35]; on the law of offering the limbs of the Tamid in impurity see Offering[36] and see Impurity in the Community[37]; on the Impurity of the Deep*, if it is permitted for the officiating priest in the Tamid, see Impurity of the Deep[38].

Did not offer the morning sacrifice

They did not offer the morning Tamid, whether by accident, whether unintentionally, or whether intentionally, they shall offer the afternoon Tamid[39].

And Rabbi Shimon holds that if intentionally they did not offer it in the morning, they should offer it in the evening with other priests[40], and not those who acted intentionally[41], and there are those who hold in his opinion that priests from another watch specifically should offer it, and not from the same watch, because they penalize the entire watch[42].

There is no law according to Rabbi Shimon[43].

On a new altar, which is inaugurated with the regular offering, and specifically with the morning regular offering, see also the dedication of the Temple vessels.

Prayers Corresponding to the Daily Offerings

The prayers, there are Tannaim and Amoraim who hold that they were instituted corresponding to the daily offerings, the Shacharit prayer* corresponding to the morning offering, the Mincha prayer* corresponding to the afternoon offering, and the Arvit prayer* corresponding to the limbs* and fats, which are offered even at night[44].

And there are those who disagree and hold that the prayers, the Patriarchs instituted them, but the Sages aligned them with the daily offerings[45]. And see further Prayer.

Time of the Morning Tamid

Beginning of its time

Time of the daily morning offering, from the Torah, is from dawn*[46], and even though ideally it is offered later, according to those who hold so, see below, if they offered it from the break of dawn they have fulfilled their obligation[47].

Slaughtered before dawn is invalid, for the slaughtering of sacrifices is invalid at night, as it is said: on the day of your sacrifice[48].

Before the sunrise

Even though things that their time is during the day*, initially they are not done immediately at the beginning of the day, that is at dawn*, because not everyone is proficient in it, but they do them after sunrise*[49], the morning Tamid offering is initially sacrificed before sunrise[50], because since it is said about it “morning”[51], there is a commandment to advance it to the beginning of the morning[52], or because the priests are diligent*, and they will not err to do it before dawn[53], or in order to leave time for the other offerings of the day, which are sacrificed only after the morning Tamid[54].

Its Time Initially

The morning Tamid, even though its time is until four hours, or until midday* [55], they offer it close to the beginning of its time, because those who are zealous hasten to perform commandments* [56].

And when is the time of its slaughter initially, the Tannaim disagreed: the Tanna Kama holds that it is when the observer in a high place in the Temple - see below[57] - says: Barkai[58], meaning the light’s flash appeared at a point on the eastern horizon[59], and dawn began to rise[60].

And Rabbi Akiva holds that the time is later, when the seer says: the light has risen, meaning that the light has increased more[61].

And Matya ben Shmuel holds that the time is later[62], when the observer says that the entire eastern horizon has lit up until Hebron[63], meaning that the entire eastern horizon has lit up[64], and the light has reached Hebron[65], or it is

possible to see from the strength of the light until Hebron[66], and this time is much after dawn[67], and before sunrise[68].

In the reason that they wait until all the east lights up until Hebron, and do not slaughter at dawn[69], early and later authorities wrote in the opinion of the Tannaim that once the light of the moon rose, and they thought the east had lit up, and they slaughtered the Tamid, and after its slaughter they realized that dawn had not yet risen, and they took it out to the house of burning[70], and from that time onward they decreed to wait until all the east lights up until Hebron, for in such light it is impossible to mistake the moon[71].

The law is like Matya ben Shmuel[72], and one slaughters from when the entire east is illuminated[73]. And there are some of the early authorities from whose words it appears that the law is to slaughter at dawn[74].

On the time called “the east shone” see the east shone[75].

End of its time

At the end of the time of the morning Tamid, the Tannaim disagreed: the Tanna Kama holds that it is offered and continues until noon*[76], and in the Jerusalem Talmud they expounded thus from the verse: two per day[77], divide the day[78], meaning half for the morning, for the morning Tamid, and half for the evening[79].

And Rabbi Yehuda holds that it is offered and continues until four hours[80], and inclusive, meaning that even in the fourth hour it is offered[81], and they said in the Jerusalem Talmud regarding his reasoning, that he learned from the manna, as it is said about it: “And they gathered it every morning”[82], and they gathered it at four hours[83], so too the Tamid offering, about which it is said: “in the morning”[84], its time is until four hours[85].

Halacha that it was offered until four hours[86], and so testified Rabbi Yehuda ben Bava, that the morning Tamid was offered at four hours[87], meaning that he testified that once the time pressed the congregation, and they did not offer it until the fourth hour[88], and that they then decided that it can be offered until the fourth hour[89], or he did not testify about an event that happened, but testified from hearsay that it is only offered until the fourth hour[90].

And there are among the later ones who wrote in the opinion of the Sifrei Zuta, that the end time for the morning Tamid was only stated regarding the ideal, but if they did not offer it, according to all opinions, they may offer it even after the fourth hour, and even after midday[91].

End time of the morning Tamid is only stated regarding the slaughter, the collection, and the sprinkling, but the burning of the limbs is valid all day[92], and even in the night that follows[93].

On the dispute of the Tannaim until when is it called morning*, see also morning[94] and see noon[95]; on the definition of the hour*, and if it refers to temporary hours, see also hour.

Time of the Tamid of the Afternoon

Its Time on a Weekday

The afternoon Tamid is slaughtered on a weekday at eight and a half hours, and its offering is completed at nine and a half hours[96], as they delay in its making one hour[97].

In the reason that it was slaughtered at eight and a half, the Amoraim disagreed: A) Rabbi Yehoshua ben Levi said that they derive from the change in the scripture's wording, as it is stated: "The second lamb you shall offer between the evenings"[98], and it should have said: "You shall offer in the evening," but to teach that the evening, which is from the time the shadow inclines, from six hours and onward, until the night[99], is divided into two parts, two and a half hours before the offering of the Tamid, two and a half hours after its offering, and one hour for its offering[100]. The Rishonim explained that the intention of the derivation is not to divide the evening into exactly equal parts, but that part of the evening should be before its offering and part after its offering, and where possible, they divide equally, but when it needs to be advanced, such as on the eve of Passover, they advance[101], provided that part of the evening is before its offering[102].

(b) And Rava said that from the Torah its commandment is from when the shadows of evening incline, as it is said: "between the evenings," meaning from the time when the sun begins to incline to the west[103], and this time is from six hours and onward[104] - and there are those who explained from six and a half[105], since from then the sun's inclination is noticeable[106] - and the sages are the ones who said that even though the diligent hasten to perform commandments*, it is not slaughtered until eight and a half, in order to have time for vows and voluntary offerings, which need to be offered before the daily offering, because of the commandment of completion*[107].

And see further midnight[108].

Its Time on Shabbat

On Shabbat*, Rabba bar Ulla said that the Tannaim disagreed regarding the time of the slaughter of the afternoon Tamid[109]: Rabbi Yishmael holds that its slaughter is at eight and a half, as on a weekday[110], and even though on Shabbat there are no vows and voluntary offerings - and on a weekday they did not delay it to eight and a half except because of the decree concerning vows and voluntary offerings, according to those who hold so[111] - in any case, they decreed that even on Shabbat it should be slaughtered at eight and a half, as a decree because of the weekday[112].

And Rabbi Akiva holds that on Shabbat, the Tamid is slaughtered at seven and a half[113], since on Shabbat there are no vows and voluntary offerings, they did not establish to delay it to eight and a half, and the reason it is not slaughtered at six and a half - which is the earliest time it can be slaughtered[114] - is that in his opinion, the Bazichin* - of frankincense* on the Table* of the Showbread*, which are offered on the altar on Shabbat[115] - are offered in the seventh hour[116], and the priests are not available at that time, and therefore the Tamid is postponed to seven and a half[117].

And from the words of the early ones, it appears in the opinion of the anonymous Mishnah, that the Tamid is slaughtered on Shabbat as on a weekday, at eight and a half[118], and so is the law[119].

Its time on the eve of Passover

Erev-Pesach*, which requires offering the Pesach sacrifice* after the afternoon Tamid[120], they advance the offering of the afternoon Tamid by one hour, and it is slaughtered at seven and a half, and offered at eight and a half[121], in order to have time for the Pesach sacrifice[122].

Evening of the Second Passover*, the later authorities wrote in the opinion of the earlier authorities that its law is like the evening of the First Passover[123].

Erev Pesach that falls on Erev Shabbat

Evening of Passover that falls on the eve of Shabbat, since it is necessary to manage to roast the Passover offering before darkness, they advance the daily afternoon offering as much as possible, and it is slaughtered at six and a half and offered at seven and a half, and the Passover offering after it[124].

In the reason that they do not advance its slaughter even more, to the time when the walls darken - meaning the beginning of the seventh hour, when the sun is in the middle of the sky, and does not illuminate the walls[125], which is the beginning of its time from the Torah, according to those who hold so[126] - it is said in the Gemara that not everyone is proficient in this time[127], or that the walls of the Temple were not aligned[128], but were wide at the bottom and narrow at the top, and do not darken until the sun moves to the west[129], and they did not want to set the time of the daily offering's slaughter except by a sign visible in the Temple[130].

Erev Pesach that falls on Shabbat

In the evening of Passover that falls on Shabbat, the Amoraim disagreed regarding the Tannaim's opinion on the time of the slaughtering of the daily afternoon offering: A) Abaye said in the opinion of Rabbi Akiva, and so it is said in the Jerusalem Talmud in his opinion that it is slaughtered at six and a half [131], which is the earliest time it can be offered [132], since there needs to be time afterward for the slaughtering of the Passover offering, it is advanced from other Shabbatot of the year [133], and since there is no need for time before it for vows and voluntary offerings, as they are not offered on Shabbat, it is advanced even from other Passover eves [134], and in the Jerusalem Talmud it is said that the reason it is advanced is so that they do not enter the mitzvah while intoxicated [135], as on Shabbat drunkenness is common, and therefore, the more you can advance the Passover offering, the better [136].

(b) A plain Mishnah we have learned, and so said Abaye and the Jerusalem Talmud in the opinion of Rabbi Yishmael, and so said Rava in the opinion of Rabbi Akiva, that the Tamid is slaughtered at seven and a half, as on other Passover eves[137], and even though it was fitting to precede it from other Passover eves, for on Shabbat there is no need for time before it for vows and donations[138], nevertheless, since according to their opinion the bazichin, which are offered on Shabbat, their time is at seven, and the priests are not available for the slaughtering of the Tamid at that hour, it is impossible to offer it at six and a half, and therefore it is postponed to seven and a half[139], and in the Jerusalem Talmud they said the reason it is not advanced more is that they delay it for its discussion[140], meaning, for the questions and laws that are renewed every Passover eve in the offering of the Passover, which are discussed before its slaughtering[141], and some explained for its discussion means for its heating, since it is impossible to roast it until dark, if they advance to slaughter it, there is concern it will heat up and spoil[142].

א) Rava said according to the opinion of Rabbi Yishmael that it was slaughtered at eight and a half, as on weekdays, and there is no concern to advance it so that there will be time for the Passover offering that follows it, as they advance on the eve of Passover that falls on a weekday[143], because on Shabbat, since it is forbidden to roast the Passover offering until it gets dark, if they advance its slaughter, there is concern it will heat up and spoil until they roast it[144].

Law that was slaughtered at seven and a half[145].

End of its time

The continual offering of the afternoon, the Tannaim disagreed about the end of its time – that is, the time of the sprinkling of its blood, regarding the burning of the limbs, which is valid at night, see the burning (Amorim and Menachot)[146] - the first Tanna holds that it is offered and continues until the evening[147], meaning until the end of the day[148], and according to his opinion, there are among the early ones who wrote that the end of the time is at sunset*, for the blood of sacrifices is already disqualified at sunset[149], and there are those who wrote that the end of the time is at the appearance of the stars*[150].

And Rabbi Yehuda disagrees and holds that the Tamid is offered and continues until the middle of the afternoon* only[151]. The law is that it is offered until the end of the day[152].

The Place of Slaughter

In the north

The Tamid, its slaughter in the north[153], like other most holy sacrifices*, on the source of the law and its details see most holy sacrifices and see burnt offering.

Corresponding to the day

The slaughtering of the Tamid, it needs to be done opposite the day[154], meaning opposite the sun[155], as it is said: two a day[156], and it is again said: the one lamb you shall do in the morning and the second lamb you shall do between the evenings[157], but to teach that the slaughtering should be opposite the day[158].

And the early authorities disagreed in the explanation of “opposite the day,” and in the place of the slaughter: A) There are those who explain “opposite the day” as in a place illuminated by the sun[159], that it is necessary that there be no shadow on the place of the slaughter[160]. Therefore, the morning Tamid is slaughtered on the west side[161] of the place of the slaughter[162], to distance from the shadow of the eastern wall of the courtyard*, which in the morning darkens near it[163], and the afternoon Tamid is slaughtered in the east[164], to distance from the shadow of the western wall of the sanctuary*, which in the evening darkens near it[165].

B) And there are those who interpret the opposite, corresponding to the day, meaning on the side where the sun is located, that in the morning it is in the east, and in the evening in the west[166], and therefore the morning offering is slaughtered on the east side, and the afternoon offering is slaughtered on the west side[167].

The law is that the morning Tamid is in the west and the afternoon Tamid is in the east[168].

After the fact

Slaughtered not opposite the day, the latter inclined to say that the offering is valid, because the scripture did not repeat concerning it to impede[169].

Second Ring

The Tamid is slaughtered on the second ring[170], from the rings that were to the north of the altar, upon which the holy offerings are slaughtered[171], and the early authorities disagreed to which ring the reference is: A) Some explain the second ring from the altar, meaning not the ring next to the altar, but the second one drawn to the north side[172], therefore when they slaughter in the east[173], they slaughter close to the northeastern corner of the altar, on the eastern ring in the second row from the north of the altar, and when they slaughter in the west, they slaughter close to the northwestern corner of the altar, on the western ring in the second row from the north of the altar[174].

In the reason that it was slaughtered on the second ring specifically, and not on the first one adjacent to the altar, the early authorities wrote that it needs to be slaughtered opposite the sun[175], and on the first row the altar casts a

shadow[176], or they did not want to offer it so close to the altar without interruption, lest it defecate[177], or the second ring is preferable so that the first ring assists in holding the animal's legs, so it does not turn over[178].

(b) And there are those who explain the second ring is north of the slaughterhouse, distant from the altar, meaning not in the northernmost ring in the slaughterhouse, the farthest from the altar, but in the second row drawn towards the south. Therefore, when they slaughter in the east, they slaughter close to the northeastern corner of the slaughterhouse, in the eastern ring in the second row from the north, and when they slaughter in the west, they slaughter close to the northwestern corner of the slaughterhouse, in the western ring in the second row from the north[179].

In the reason that they slaughter far from the altar, the early ones wrote that the altar casts a shadow near it, and behold, it is necessary to slaughter facing the sun[180], and in the reason that specifically at the second ring and not the northernmost, they wrote that it is necessary to come a little closer to the altar, because it is said: before the Lord[181].

Order of His Service

Bringing the Lamb

After the lottery* for the services of the Tamid[182], while it is still night – and there are those who hold that it is when the time for the slaughter of the morning Tamid arrives[183] – the appointed one says to those who won in the lottery: Go out and bring a lamb from the lamb chamber[184], and the one who won the slaughter of the Tamid pulls it and goes to the slaughterhouse*, and those who won the limbs follow after him[185].

His Watering

Before the slaughtering of the Tamid, they give it to drink[186], water[187] so that its skin will be easy to flay[188].

We learned: In a cup of gold they give him to drink[189], and the Amoraim disagreed: Rabbi Yanai bar Nachmani in the name of Shmuel holds that specifically in a cup of gold they give to drink, for there is no poverty in a place of wealth*[190], and Rava holds that it is an exaggeration, and they did not give to drink in a cup of gold[191], but rather in a cup of beautiful copper like gold[192].

Law: They drink with a cup of gold[193].

And the later authorities wrote that even though all the sacrifices are given to drink before their slaughter[194], in a golden cup they only give to drink the Tamid, because of the honor, as it is the sacrifice of the entire Israel[195].

The Watchman's Call

When the time for the slaughter of the morning Tamid arrives, the appointed one says: Go out and see if the time for slaughter has arrived[196], and the one standing on the wall or on the roof[197] when he sees that the time has arrived says "Barkai", according to those who hold thus[198], or he says "The light has risen", according to those who hold thus[199], or he says "The entire east has lit up until Hebron", according to those who hold thus[200].

To those who hold that he says: The light of the east, etc., the Amoraim disagreed on how the statement is made: Some hold that the one on the roof says "The light of the entire east," and the one on the ground says in the form of a question "Until Hebron," and the one on the roof says "Yes," and some hold that the one on the ground says in the form of a question "The light of the entire east," and the one on the roof answers him "Until Hebron it has lit," and the one on the ground says "Yes, thus I ask"[201].

In the reason that they mention Hebron, they said in the Jerusalem Talmud that it is to mention the merit of the forefathers[202].

And why did they need to go up to the roof and see, it is written by the early ones in the opinion of the Tannaim, that once, once the light of the moon rose, and they imagined that the east had lit up, and they slaughtered the Tamid, and afterwards they understood that it was slaughtered at night, and they took it out to the place of burning, therefore they decreed that they should see from a high place[203].

The Visit of the Lamb

Even though the daily offering was inspected four days before its slaughter[204], it is inspected once more before its slaughter, by the light of torches[205], on the source of the law and its details see inspection of blemishes[206].

Its Tying

They do not bind the lamb of the daily offering[207], at the time of slaughter[208], all four legs together[209], or two hands and two legs[210], but rather they bind it[211], binding of hand and leg, like Isaac son of Abraham[212], meaning they bind hand and leg by themselves, and the other hand and leg likewise by themselves[213], and some explain that they do not tie at all but hold its hands and legs with their hands[214].

In the reason that they do not bind him, Rav Huna and Rav Chisda disagreed, one said because of the disgrace of holy things[215], for thus is the way of those who carry lambs to sell[216], and according to this reason it is permitted to bind him with silk or a thread of gold[217], and one said because he walks in the statutes of the nations[218], that those who offer a sacrifice to idol worship bind him[219], and for this reason it is forbidden to bind even with silk and gold threads[220], and so is the law[221].

And see further statutes of the nations[222].

On the rings that were in the slaughterhouse*, which some believe they inserted the legs of the Tamid at the time of its slaughter, see also slaughterhouse[223].

His Grasp

At the time of slaughter, those who won the lottery* in carrying the limbs to the altar hold the lamb[224].

Directed

When they bind the Tamid to slaughter it, they place its head to the south[225], meaning towards the altar, as much as they can bring the head side closer to the altar, they bring it closer, as it is said regarding the burnt offering: and he shall slaughter it on the side of the altar[226], and there are those who wrote regarding the reason that its head is to the south, that if it defecates, it will not be towards the altar[227].

And he needs to turn his face to the west[228], so that the place of his slaughtering will be towards the sanctuary, as it is said: and he shall slaughter, etc., before the Lord[229].

And so the slaughterer stands in the east and his face to the west[230], so that his face will be before the Lord, and so that his back will not be towards the sanctuary[231].

Opening of the Great Gate

The slaughterer does not slaughter the morning Tamid until he hears the great hall gate being opened[232].

They slaughtered before the gate was opened, there are early ones who hold that it is invalid, because they learn from peace offerings* that if they were slaughtered before the doors of the sanctuary were opened, they are invalid[233].

And there are those who hold that the Tamid is valid, and they only said not to slaughter until the gate is opened merely as a mitzvah[234].

Its slaughter by a non-priest

The slaughtering of the Tamid, there are early authorities who hold that it is valid even ab initio by a non-priest*, like the slaughtering of other sacrifices[235]. And there are those who hold that ab initio it must be done by a priest, and for this reason they cast lots for it among the priests[236].

The Form of Throwing Its Blood

Throwing of the blood of the Tamid, its law is like the throwing of the blood of other burnt offerings, that they are given two applications which are four[237].

R' Shimon Ish HaMitzpeh changes the blood of the Tamid from other burnt offerings, that in the Tamid, on the northeastern corner he gives like other burnt offerings, in the form of a Greek gamma, but on the southwestern corner he gives two applications separately, westward and then southward[238], as the way the blood of a sin offering is given*, because in the Tamid it is said: and one goat for a sin offering to the Lord, besides the continual burnt offering, etc.[239], and they expounded: it is a burnt offering, and the Torah said to perform with it the act of a

sin offering, how, he gives one that is two, like the act of a burnt offering, and two that are two, like the act of a sin offering[240], and since it is a burnt offering, the sprinkling that is like the act of a burnt offering precedes[241].

The law is that the act of the blood of the daily offering is like the act of the blood of the burnt offering[242].

On the laws of the sprinkling of the blood, see sprinkling[243] and see burnt offering.

Pouring of the Remainders

Even according to those who hold that the blood of the burnt offering does not have the law of pouring the remnants*[244], the blood of the daily offering does have the pouring of the remnants[245], because the daily offering is compared to the sin offering, as it is said: and one goat for a sin offering to the Lord, besides the daily burnt offering[246], and the sin offering has the pouring of the remnants[247].

The Place of Placement of the Limbs of the Tamid

In the carrying of the limbs of the Tamid, when arranging them on the ramp* from the half of the altar and below, before bringing them up to the top of the altar[248], they place them on the west of the ramp[249], and not on its east, because the Shechinah is on the west side[250], or to make room for the priests ascending to offer the limbs, who ascend on the east side, because the arrangement* is found on the east of the altar[251].

And on a day that has an additional offering*, the early authorities disagreed on where to place the limbs of the morning continual offering: some hold that even when there is an additional offering, they place the limbs of the continual offering on the western side of the ramp[252].

And there are those who hold that the limbs of the Tamid are placed in the east, and the limbs of the Musaf in the west[253], since the Musaf is the main obligation of the day, they place it on the side of the Shechinah, in the west[254].

The Ordination of the High Priest

When the High Priest* offers the limbs of the daily offering, the priests who bring up the limbs hand them to him, and he leans on them before he throws them into the fire[255], and this is not due to the commandment of laying on of hands*, but because of the honor of the High Priest[256], so that it appears as if he offered them all[257], or to show that the service of the High Priest is important[258].

On the details of the law see the burning (emurim and offerings)[259] and see High Priest[260].

The Sheep

Unification of the Lambs

The continual lambs, there are among the later ones who wrote in the opinion of the Jerusalem Talmud that it is necessary to know in advance each day which of them will be slaughtered in the morning and which in the evening, as it is said: two a day[261], and how is the knowledge, that every morning he will designate the two of the day alone, and say this one for the morning and this one for the afternoon[262].

Visit

The continual lambs require blemish inspection four days before their slaughter[263].

On the details of the law and its source, and on the fact that there were always inspected lambs in the lamb chamber, see also Inspection of Blemishes; on the additional inspection done on the Tamid before its slaughter, see above[264]; on the one who slaughters the Tamid on Shabbat that is not properly inspected, see also Mistaken in a Commandment[265].

From the goats

The regular offering comes only from the lambs, and not from the goats, as it is explicitly stated in the Torah: lambs a year old etc.[266]. And there are among the early and later authorities who wrote that even a kid of goats is fit for the regular

offering[267].

Introduction of the Offering to the Daily Morning Sacrifice

In the offering

There is nothing before the daily morning offering[268], in the burning on the arrangement*[269], as it is said in the arrangement: and lay the burnt offering on it[270], and Rava said: the burnt offering, the first burnt offering[271], meaning from this that it is not written: and lay a burnt offering on it, but “the burnt offering”, we learn that they first arrange the important burnt offering, mentioned first for all the burnt offerings[272], which is the daily burnt offering[273].

In Slaughter

The slaughtering of the Tamid, there are among the Rishonim who wrote that it too precedes the slaughtering of other sacrifices[274], and this is what we have learned that the Tamid offerings precede the additional offerings, because it is said regarding the additional offerings: “Besides the burnt offering of the morning, which is for the continual burnt offering, you shall do these”[275], which implies that the continual burnt offering is already done before the additional offerings[276], and it is concerning the matter of the blood application, meaning the slaughtering[277].

And there are among the early ones who hold that the slaughtering of the Tamid does not need to precede the slaughtering of other offerings[278].

In the enumeration of the commandments

The law that no offering precedes the morning Tamid, some of the early authorities have counted it – along with the law that no offering is offered after the afternoon Tamid, see further completion – in the count of positive commandments[279].

And in the opinion of the Rishonim who did not count it, the Acharonim wrote that it is only part of the mitzvot of offering the Tamid[280].

After the fact

The sacrifice preceded the morning Tamid, in the Gemara it is said that the sacrifice is valid after the fact[281], and so there are among the later authorities who wrote in the opinion of the earlier authorities that according to the law it is valid after the fact[282].

And in the Tosefta we learned that the sacrifice is invalid[283], and the early commentators explained that from the Torah it is valid, and invalid by rabbinic decree[284].

When there is no Tamid of the morning

On a day when the daily morning offering is not sacrificed – such as due to compulsion – in the Gemara it appears, and so the early authorities wrote, that it is permitted to offer other sacrifices, even though the daily offering did not precede them[285].

And from the latter ones, there are those who wrote that it is forbidden[286].

On the law that one does not offer sacrifices after the afternoon Tamid, see further completion.

Footnotes

1. ↑ And there on the law of its slaughter and the receiving of its blood in the north, and the law of the giving of its blood, and the remnants of its blood, and the law of washing the innards and the legs, and the place of washing (and see also the slaughterhouse, note 45 and onwards) and the law of the skin of the burnt offering.
2. ↑ And see note 235 and onwards, on the slaughter of the daily offering by a non-priest.
3. ↑ And see note 237 and onwards, a dispute regarding the manner of sprinkling the blood of the daily offering.
4. ↑ And see below note 245.

5. ↑ Note 334 and onwards, and there on their placement on the ramp before being brought up to the altar.
6. ↑ Note 4 and onwards, and there note 289 and onwards, on the priest who offers, and there note 330 and onwards, on the time of offering.
7. ↑ Note 5 and onwards.
8. ↑ Note 336 and onwards.
9. ↑ Note 211 and onwards.
10. ↑ See also ramp note 14 and onwards, that wherever it says ramp, it is a year old, and there if they count according to its year or according to the world's count; see the text below; see the education below.
11. ↑ Numbers 28:2-4. Maimonides, Laws of Temple Service 1:1 and Sefer HaMitzvot, commandment 39; Sefer HaChinuch, commandment 401. And see also burnt offering, that the daily offerings are public burnt offerings. And see Exodus 29:38-42, an additional commandment on the daily offering, and see Meiri, Chagigah 6b, that this commandment is not for generations but for the time of the consecration, and even what is said there: a continual burnt offering for your generations, is not for generations but a commandment for the tribe of Levi to offer a daily offering in the wilderness, according to those who hold so, see note 25.
12. ↑ See Sefer HaChinuch there.
13. ↑ Maimonides, introduction to the Laws of Temple Service, and in Sefer HaMitzvot, commandment 39; Sefer Mitzvot Gadol, commandment 190; Sefer HaChinuch, commandment 401. And see Raya Mehemna, Behar (109a): priests in their service, there are many commandments etc. 22 - to offer two daily offerings according to their law. And see Responsa Beit Yitzchak, Orach Chaim, siman 13, letter 2, in the opinion of Rif, Berachot (13a).
14. ↑ Nachmanides' critiques on Sefer HaMitzvot of Maimonides, positive and negative commandments that he removed, beginning with "And you if you understand," brought in Sefer HaChinuch there. And see Nachmanides there at the end of root 11.
15. ↑ Numbers 28:2.
16. ↑ See also warning note 3 and onwards, and see negative commandment note 30.
17. ↑ See also negative commandment notes 39 and onwards, 56 and onwards. Minchat Chinuch, end of commandment 401.
18. ↑ Shekalim 4:1; Sifrei Numbers Pinchas, section 142; see Sifrei Zuta (Horowitz) Numbers Pinchas 28:2: from the public; Maimonides, Shekalim 4:1.
19. ↑ Exodus 24:5.
20. ↑ See Chagigah 6a, b, that Beit Shammai and Rabbi Eliezer hold that they were burnt offerings of appearance, and Beit Hillel and Rabbi Akiva and Rabbi Yose the Galilean hold that they were daily burnt offerings, and there that Abaye said even in the opinion of Rabbi Yishmael that it was a burnt offering of appearance, and the Gemara rejects his words.
21. ↑ Note 47 and onwards.

22. ↑ See above.
23. ↑ Rashi, Yevamot 72a, beginning with “If you want, say.” And see Tosafot there, beginning with “Rebuked,” that it is because of the sin of the spies, but for the sin of the calf, the Holy One, blessed be He, forgave. And see Rashash, Chagigah 3b, who proved according to Rashi’s opinion from the fact that the tribe of Levi, since they did not worship idolatry, were not rebuked, see below.
24. ↑ Amos 5:25.
25. ↑ Chagigah 6b, and Rashi there. And see Meiri there, that the source of the Levites' offering in the wilderness is from the portion of the daily offering that was said in the consecration in Exodus 29:38-42, where it is said: a continual burnt offering for your generations, and it does not mean an obligation for generations, for it is learned from the portion of the daily offering in Numbers, see note 11, but for the offering of the Levites in the wilderness. And see Ibn Ezra, Exodus 29:42, which implies in the opinion of those who hold that the Sinai offering was a daily offering, that they offered it for fifty days at Sinai, and then it ceased, and resumed offering it only in the land of Canaan.
26. ↑ Pesachim 66a, 77a; Yoma 46a; Yevamot 5b; Menachot 72b.
27. ↑ Numbers 28:2.
28. ↑ Pesachim 77a; Yoma ibid.; Menachot ibid. And see Pesachim 66a, that they do not expound this derivation, and see Tosafot ibid. s.v. “What,” that it is a Tannaitic dispute. And see Sifrei Pinchas section 142.
29. ↑ Numbers 28:10.
30. ↑ Pesachim 66a.
31. ↑ Tziyon 388 and onwards.
32. ↑ Numbers 28:2.
33. ↑ Pesachim 77a; Yoma 46a; Menachot 72b.
34. ↑ See also Korban Pesach. Pesachim 66b. And see Tosafot ibid. 1 s.v. “What.”
35. ↑ Tziyon 37 and onwards.
36. ↑ Tziyon 260 and onwards.
37. ↑ Tziyon 169 and onwards.
38. ↑ Tziyon 140 and onwards.
39. ↑ Mishnah Menachot 49a and Baraita ibid. 50a; Sifrei Pinchas section 142; Rambam TMT 1:12. And see Sifrei Zuta (Horowitz) Numbers 28:4: Could it be before noon, whence even after noon, it says “you shall offer,” and Zayit Raanan (66b) in his opinion, that the intention is that even when they did not offer the morning Tamid before noon, they offer the afternoon Tamid after noon, and see Tziyonim to Torah general 37, and see Tziyon 91, another explanation in Sifrei Zuta. And see Tziyon 286, that other offerings, there are those who say it is forbidden to offer on a day when the morning Tamid was not offered.
40. ↑ See Mishnah ibid. and Baraita ibid. and Sifrei ibid., and Gemara ibid. in their explanation.
41. ↑ Ragmah ibid.; Rashba ibid. explanation 2.

42. ↑ Rashba ibid. explanation 1. And see Sifrei Zuta Pinchas 28:3: “Two per day,” Ben Zoma says the morning one for Yedayah, the afternoon one for Malkiyah, and Zayit Raanan ibid. (page 66b) that the intention is that when the priests of the Yedayah watch intentionally did not offer the morning Tamid, the priests of the Malkiyah watch will offer the afternoon one.
43. ↑ Rambam ibid., and so it appears ibid. in his opinion.
44. ↑ See also Incense Offering Tziyon 330 and onwards. Baraita, and the words of Rabbi Yehoshua ben Levi, in Berachot 26b; the Rabbis in Jerusalem Talmud Berachot 4:1; Rambam Prayer 1:5, 6. And see Tur Shulchan Aruch Orach Chaim 98:4. And see Sefer HaMitzvot of Rambam Positive Commandment 10, that the commandment of prayer is from the Torah (according to those who hold so, see also Prayer) but the sages set times for it according to the times of the Tamid offerings.
45. ↑ Gemara Berachot ibid. in the opinion of Rabbi Yossi bar Chanina ibid.
46. ↑ See Tziyonim 60, 74, that there are those who say that ideally it is slaughtered at dawn; see Rambam and Meiri and Tiferet Yisrael and Shulchan Aruch HaRav in Tziyon 70, that even according to those who say that ideally it is slaughtered later, from the Torah its time is from dawn.
47. ↑ Pri Chadash Orach Chaim siman 89 s.v. “And if he prayed.”
48. ↑ Leviticus 19:6. Raavad Tamid 30a.
49. ↑ See also Sunrise Tziyon 66 and see Day Tziyon 18.
50. ↑ See Rambam TMT 1:2, that it is slaughtered before sunrise. And see below on the exact time.
51. ↑ Numbers 28:4.
52. ↑ Milchemet Hashem Berachot (2b). And see also Boker Tzion 60. And see Igrot Moshe YD Part 1 Siman 180, where it is prioritized due to the belovedness of the Tamid commandment.
53. ↑ Minchat Kohen (Pimentel) Mevo HaShemesh Maamar 1 Chapter 2, beginning with “Od Tamid”; Minchat Chinuch Mitzvah 401; Har HaMoriah Tumat Met Chapter 1 Halacha 2.
54. ↑ See Tzion 268 and onwards. Minchat Kohen there; Pri Chadash Orach Chaim Siman 89, beginning with “Ve’im Hitpalel”.
55. ↑ See below.
56. ↑ See also Zerizim Makdimin LeMitzvot Tzion 44 and onwards. Tosafot Yoma 20b, beginning with “Heichi”. And see Tzionim 52, 54, for additional reasons to prioritize it.
57. ↑ See Tzion 197 and onwards.
58. ↑ Mishnah Yoma 28a and Tamid 30a, brought in Menachot 101a. And see Rabbi Yishmael in the Baraita Yoma there 2: “Barak Barkai”, and Shiach Yitzchak there, which is like the “Barkai” in the Mishnah. And see Rashi Menachot 101a, which implies that the Tannaim in the Mishnah did not disagree, and all agree that the time is from when the entire east is illuminated until Hebron, see below.
59. ↑ Commentary on the Mishnah by Rambam Tamid Chapter 3 Mishnah 2, and similarly there Yoma Chapter 3 Mishnah 1. And see Ra’avad there and there: “The dawn has broken”, and similarly Tiferet Yisrael there and there:

"The dawn has broken".

60. ↑ Ritva Yoma there.
61. ↑ See Rabbi Akiva in the Baraita Yoma 28b, and Rashi there.
62. ↑ See Rambam's Commentary on the Mishnah Yoma there and Meiri Yoma there, that the time of Matya ben Shmuel is later than that of the Tanna Kamma.
63. ↑ Mishnah Yoma there and Tamid there, brought in Menachot there. And see Tzion 201, whether the one ascending himself says "until Hebron", or if they ask him and he answers "yes". And see Tzion 202, regarding the reason for mentioning Hebron, and if it was mentioned every day. And see Tzion 58, where there are those who say that even the Tanna Kamma agrees that the time is when the entire east is illuminated.
64. ↑ Commentary on the Mishnah by Rambam Tamid there.
65. ↑ Rambam's Commentary on the Mishnah and Ra'avad Yoma there and Tamid there.
66. ↑ Meiri Yoma there, and similarly Ra'avad Tamid there.
67. ↑ See Pri Chadash Orach Chaim 89, beginning with "Ve'im Hitpalel"; Aruch HaShulchan HaAtid Tumat Met Siman 101 Section 2.
68. ↑ Rambam Tumat Met Chapter 1 Halacha 2; Pri Chadash there.
69. ↑ See Tzion 46.
70. ↑ Mishnah Yoma 28a, brought in Menachot there, and Meiri Yoma there and Tiferet Yisrael Yachin Yoma Chapter 3 Mishnah 2 letter 8 and Shulchan Aruch HaRav Orach Chaim Siman 89 Section 1 in its explanation, and similarly in Even HaEzel Avodat Yom HaKippurim Chapter 1 Halacha 8, in explanation 1, in the opinion of Rambam there, in the explanation of the Mishnah there. And see Rashi Yoma there, who explained the Mishnah differently, see Tzion 203.
71. ↑ Meiri there.
72. ↑ Commentary on the Mishnah by Rambam Yoma there and Tamid there.
73. ↑ Rambam Tumat Met Chapter 1 Halacha 2.
74. ↑ See Tosafot Berachot 12a, beginning with "Mishum". And see Rashi Zevachim 86b, beginning with "VeRegalim", that on festivals they slaughter at dawn. And see Even HaEzel Avodat Yom HaKippurim Chapter 1 Halacha 8, in explanation 2 in the opinion of Rambam there, that although throughout the year they only slaughter from when the entire east is illuminated, on Yom Kippur, when the day's service is extensive, and all is done by the High Priest, and there is no concern of error due to the moon (see Yoma 29a: on Yom Kippur, is there moonlight?), they do not wait for the entire east to be illuminated, but slaughter earlier, when it is noticeable to all that dawn has risen.
75. ↑ Tzion 14 and onwards.
76. ↑ Baraita Berakhot 26b; Tosefta Berakhot ch. 3.
77. ↑ Numbers 28:3.
78. ↑ Jerusalem Talmud Berakhot ch. 4 hal. 1.
79. ↑ Meiri Berakhot 26a, in explanation of Jerusalem Talmud there.
80. ↑ Baraita Berakhot there and Tosefta there.

81. ↑ Berakhot 27a.
82. ↑ Exodus 16:21.
83. ↑ Jerusalem Talmud below.
84. ↑ Numbers 28:4.
85. ↑ Jerusalem Talmud Berakhot ch. 4 hal. 1. And see Sheiltot Sheilta 8, that according to Rabbi Yehuda, morning is called only until four hours.
86. ↑ Berakhot there; Sheiltot end of Sheilta 8; see Rambam TMT ch. 1 hal. 2, and Lechem Mishneh there in his opinion; Minchat Chinuch commandment 41. And see Rosh Tzafon Berakhot 26b s.v. sheharei, that according to Rambam there, if it was not offered until four hours, it is offered until noon.
87. ↑ Eduyot ch. 6 mishnah 1; Berakhot 27a.
88. ↑ Jerusalem Talmud Taanit ch. 4 hal. 5; Rambam there. And see Jerusalem Talmud there that the event occurred in the days of the Greek kingdom, when they would lower them baskets of gold, and raise them lambs, and once they raised them two kids, and the Holy One, blessed be He, enlightened their eyes and they found two lambs (see also Blemish Inspection Zion 41) and on that day they offered at four hours. And see Tosafot Menachot 64a s.v. ve'al, in the name of Rashi, and similarly Rabbeinu Yonah Berakhot (18b) s.v. he'id, in the name of Midrash, that in the days of Solomon, when he married Pharaoh's daughter, he slept until four hours, and the keys of the Temple were under his pillow.
89. ↑ Lechem Mishneh there.
90. ↑ See Rashi Berakhot there s.v. be'arba sha'ot; Raavad Eduyot there.
91. ↑ See Sifrei Zuta Numbers 28:4: Sifrei Zuta (Horowitz) because Ben Gudgada testified that the lamb is valid until four hours, could it be that if four hours pass it is not valid, therefore it says "you shall offer," could it be before noon, from where even after noon, therefore it says "you shall offer," and Tziyunim to Torah general 37 in his opinion, that the intention is that the morning Tamid is offered after the fact even after noon, and see Zion 39, another explanation in Sifrei Zuta.
92. ↑ See next Zion. Minchat Chinuch commandment 41.
93. ↑ See also Incense Offering (Emurim and Menachot) Zion 330 and onwards, and there Zion 354 and onwards, that there is an opinion that it is obligatory to offer them during the day.
94. ↑ Zion 22 and onwards.
95. ↑ Zion 38 and onwards.
96. ↑ Mishnah Pesachim 58a, and Rashi there s.v. ve'karav; Rambam TMT ch. 1 hal. 3.
97. ↑ Rashi there.
98. ↑ Numbers 28:4.
99. ↑ Rashi Pesachim there s.v. bein ha'arbayim.
100. ↑ Pesachim there, and Rashi there; Jerusalem Talmud Pesachim ch. 5 hal. 1.
101. ↑ See below.

102. ↑ Responsa Maharch O.Z. Siman 219, in the explanation of the opinion of R. Yehoshua ben Levi. And see Pesachim there, where Rava questioned R. Yehoshua ben Levi regarding the law on the eve of Passover, that they do not slaughter at eight and a half.
103. ↑ Pesachim there. And see also Bein Ha'arbayim citation 7 and onwards.
104. ↑ See Yoma 28b and Rashi s.v. "falls on", and see citation 125; Rashi Pesachim 5a s.v. "do not slaughter", and 93b s.v. "fifteenth", and contradicts his words in the next citation; Kiryat Sefer Tumat Met Chapter 1; Pri Chadash Orach Chaim Siman 233; Aruch HaShulchan HaAtid Tumat Met Siman 101 Section 5, and see the next citation.
105. ↑ Rashi Berachot 26b s.v. "Mincha Gedola", and Shabbat 9b s.v. "Mincha Gedola", and Pesachim 58a s.v. "but Rava said", and contradicts his words in the previous citation, see Gilyon HaShas Pesachim there; Meiri Pesachim there s.v. "said the Meiri". And see Rambam Tumat Met Chapter 1 Halacha 3: when the shadow lengthens and it is visible to all that it has lengthened, and it is from six and a half and onwards, and see Aruch HaShulchan there in his opinion that it does not refer to the time of Torah slaughter, which from the Torah is at six, see the previous citation.
106. ↑ Rambam there; Meiri Pesachim there.
107. ↑ See also Hashlama citation 41 and onwards. Pesachim there, and Rashi there s.v. "on it"; Rambam there. And see Tosafot Pesachim there s.v. "Tamid", the reason they did not delay the Tamid more, as they did not want to do it so close to dusk.
108. ↑ Citation 46 and onwards.
109. ↑ Pesachim 58b. And there see other Amoraim who explained the dispute of the Tannaim in other ways, not concerning the Tamid on Shabbat.
110. ↑ See above. Rabba bar Ulla in the opinion of R. Yishmael in the Baraita Pesachim there.
111. ↑ See citation 107.
112. ↑ Pesachim there. And see also Hashlama citation 44.
113. ↑ Pesachim there.
114. ↑ See citation 127 and onwards.
115. ↑ See also Bazichin.
116. ↑ See also Bazichin citation 65, and there citation 60 Sh.Y.H.
117. ↑ Pesachim there, and Rashi there.
118. ↑ See Stam Mishnah Pesachim 58a: whether on a weekday or on Shabbat, and Meiri there who interprets it as meaning that all Shabbats of the year are like weekdays. And see Rashi Pesachim there s.v. "on it", who interprets it similarly.
119. ↑ See Rambam Tumat Met Chapter 1 Halacha 3-5, and Lechem Mishneh there Halacha 5; Meiri there.
120. ↑ See also Hashlama citation 73 and onwards, and see Korban Pesach.
121. ↑ Mishnah Pesachim 58a; Rambam Tumat Met Chapter 1 Halacha 5.
122. ↑ See Pesachim 58a: since there is a Pesach after it, we advance etc.; Rambam there. And see Rashi Pesachim there s.v. "what do they disagree about", in the reason why it is not offered at six and a half, which is so there

is time before it for vows and donations, and see citation 134.

123. ↑ Tzelach Pesachim 58a, in the opinion of those who hold that the second Pesach is also offered after the Tamid (see also Hashlama citation 112 and onwards and see Pesach Sheni) in the explanation of the language of the Mishnah Pesachim there: on the eves of Pesachim it is slaughtered at seven and a half, in the plural.
124. ↑ Mishnah Pesachim 58a, and Gemara there: there is also its roasting; Rambam Tumat Met Chapter 1 Halacha 5.
125. ↑ Rashi Yoma 28b.
126. ↑ See Tziyon 104 and onwards, and there ShY"Ch.
127. ↑ See Yoma there: Avraham is different because a great astrology was in his heart, or alternatively because he was old and sat in the yeshiva.
128. ↑ Yoma 28b.
129. ↑ Rashi there. And see also Bein Ha'arbayim Tziyon 18 and onwards.
130. ↑ Ritva there. And see Tziyon 102, according to RYB"L there is an additional reason that it cannot be offered immediately at noon.
131. ↑ Abaye in Pesachim 58a, in the explanation of R"Akiva in the Baraita there; Yerushalmi Pesachim 5:1, in the explanation of R"Akiva there. And see Bavli Pesachim there, according to his opinion there is no need to delay it because of the bazichin, see below, because according to his opinion the bazichin precede the additional offerings, and they are offered at five.
132. ↑ See Tziyon 124 and onwards.
133. ↑ See Tziyon 110 and onwards, that on other Sabbaths it is slaughtered at seven and a half or eight and a half. Rashi there s.v. B'mai Ka Miflegi.
134. ↑ See Tziyon 121, that on the eve of Passover it is slaughtered at seven and a half. Rashi there.
135. ↑ Yerushalmi there.
136. ↑ Pnei Moshe there, in the explanation of Yerushalmi there, and see Korban Ha'edah there, another explanation.
137. ↑ Mishnah Pesachim 58a, and Abaye and Rava there and Yerushalmi there in the explanation of the Baraita there.
138. ↑ See above.
139. ↑ Pesachim there, and there b. And see Gemara there in the opinion of Rava, that according to those who hold so, even though the meat stands without roasting from its slaughter at seven and a half until the end of the Sabbath, there is no concern that it will heat up and spoil, and see below.
140. ↑ Yerushalmi there.
141. ↑ Korban Ha'edah there.
142. ↑ Pnei Moshe there.
143. ↑ See Tziyon 120 and onwards.
144. ↑ Rava in Pesachim there in the explanation of R' Yishmael in the Baraita there, and Rashi there s.v. B'chol, in his explanation. And see Tosafot there who explained the reason for the concern that it will spoil, that the washing of its innards does not override the Sabbath, see Mishnah Pesachim 62b, and see also Preparations for a Mitzvah.
145. ↑ Rambam Tumat Meitim 1:5.

146. ↑ Tziyon 330 and onwards, and there Tziyon 354 and onwards, that there are those who hold it is obligatory to offer them during the day.
147. ↑ Baraita Berachot 26b and Tosefta Berachot 3.
148. ↑ Rambam Tumat Meitim 1:3; Sefer HaChinuch Mitzvah 400.
149. ↑ See also Linah Tziyon 142 and onwards, and see Sunset. Rabbeinu Yonah Berachot (18a) s.v. Tefilat HaMincha. And see Responsa She'eilat Ya'avetz Siman 17.
150. ↑ Responsa Maharik Shoresh 173.
151. ↑ Baraita Berakhot there and Tosefta Berakhot there.
152. ↑ Rambam there. And see Sha'agat Aryeh there, the reason they are not stringent like Rabbi Yehuda. And see Minchat Chinuch commandment 401, that in practice during twilight it is invalid, because it is a doubt of night.
153. ↑ Mishnah Tamid 2:2; see Rambam Temidin uMusafin 1:11.
154. ↑ Baraita Yoma 62b and Tamid 31b; Sifrei Pinchas piska 142; Jerusalem Talmud Berakhot 4:1; Pesikta Zutrata Shemot 29:38 and Bamidbar 28:2; see Rambam in the next citation.
155. ↑ Rambam Temidin uMusafin 1:11.
156. ↑ Bamidbar 28:3.
157. ↑ There 4.
158. ↑ Baraita Yoma there and Tamid there and Sifrei there and Jerusalem Talmud there and Pesikta Zutrata there.
159. ↑ Rishonim below.
160. ↑ Tiferet Yisrael Tamid 4:1 Yachin letter vav.
161. ↑ See Mishnah Tamid 2:2, and Baraita Yoma there and Tamid 31b, according to our version: the morning one was slaughtered on the northwestern corner, and see below, another version; Sifrei there, according to the version of the Gra, and see below, another version; Rambam there. And see citation 170 and onwards, on the exact place of slaughter.
162. ↑ Commentary on the Mishnah by Rambam Tamid 4:1, in explanation of the Mishnah there.
163. ↑ Rashi Yoma there; Rosh Tamid 2:2.
164. ↑ See Mishnah Tamid there, and Baraita Yoma there and Tamid 31b, according to our version, and see below, another version; Sifrei there, according to the version of the Gra, and see below, another version; Rambam there. And see citation 170 and onwards, on the exact place of slaughter.
165. ↑ Rashi Yoma there. And see Jerusalem Talmud Berakhot there: and it is when he knows which of them was slaughtered in the morning and which of them was slaughtered in the evening, and Pnei Moshe there in his opinion, that it is a reason for the difference in the place of slaughter between the morning and the evening, that sometimes they delay the offering of the limbs of the morning Tamid until after the slaughter of the evening Tamid, and so that they do not get mixed up, they instituted that each be slaughtered in a different place, as a sign, and see citation 261, another explanation in the Jerusalem Talmud there.
166. ↑ Raavad Tamid 2:2. And see Mishnah and Sifrei in the next citation.

167. ↑ See Mishnah Tamid there, according to the version of Raavad there; Sifrei there, according to our version.
168. ↑ Rambam Temidin uMusafin there.
169. ↑ See also Bediavad citation 82. Minchat Chinuch commandment 401.
170. ↑ Mishnah Tamid 2:2; Rambam Temidin uMusafin 1:11.
171. ↑ See also Beit HaMitbachim citation 68 and onwards, and Mishnah Middot 3:1.
172. ↑ Rashi Yoma 62b; commentator and Rosh Tamid 2:2.
173. ↑ See citation 159 and onwards, dispute which Tamid in the east and which in the west.
174. ↑ The aforementioned Rishonim in explanation of Mishnah Tamid there: on the northwestern corner on the second ring etc. on the northeastern corner on the second ring.
175. ↑ See above.
176. ↑ See above. Explains and Rosh Tamid there.
177. ↑ Tosafot Yoma 62b s.v. “on the ring”.
178. ↑ Rashi Yoma there s.v. “on the ring”. And see citation 223.
179. ↑ Raavad Tamid there and Tosafot Rid Yoma there, in explanation of Mishnah Tamid there: on the northwestern corner on the second ring, etc., on the northeastern corner on the second ring; Rambam TMT 1:11. And see Mishnah Tamid there, according to Raavad’s version there, and so it is in Sifrei Pinchas section 142: of the afternoon it was slaughtered on the southwestern corner, and see Be’er Sheva Tamid 32b, and it appears in Raavad there, that the version should be corrected: northwestern.
180. ↑ See above. Raavad there; Tosafot Rid there.
181. ↑ Exodus 29:42. See also Holy of Holies. Raavad there. And see Tosafot Rid there, another reason, that on the northernmost corner the sun does not strike.
182. ↑ See also Lottery.
183. ↑ Meiri Tamid 30a; Sefer Mitzvot Gadol commandment 191.
184. ↑ See also House of the Hearth citation 39 and onwards. Mishnah there, and explains there s.v. “He said to them”; Sefer Mitzvot Gadol there.
185. ↑ Mishnah there 2; Rambam TMT 6:1. And see citation 224, that those who win the limbs hold it during the slaughter.
186. ↑ Mishnah Tamid 30a; Rambam TMT 1:9 and 6:1.
187. ↑ Rambam there and there.
188. ↑ Rashi there 29a s.v. “they gave drink” and Chullin 92b s.v. “they gave drink”; Rambam there. And see Rambam Commentary on the Mishnah Beitzah 5:7, that giving drink before slaughter is beneficial also that if there was a slight adhesion, it is severed.
189. ↑ Mishnah Tamid 30b.
190. ↑ Tamid there.
191. ↑ Tamid there; Chullin there. And see also “There is no poverty in a place of wealth” citation 18.
192. ↑ Raavad Tamid 3:4.
193. ↑ Rambam there.

194. ↑ See also Slaughter. Aruch HaShulchan below; Divrei Malkiel 3:41 s.v. “And behold in sacrifices”.
195. ↑ Aruch HaShulchan HaAtid TMT 102:9.
196. ↑ Mishnah Yoma 28a and Tamid 30a; Sefer Mitzvot Gadol commandment 191. And see Rambam TMT 1 and 6, who omitted.
197. ↑ Rashi Yoma there.
198. ↑ Mishnah there and there. And similarly Rabbi Yishmael in Yoma there 2: “The light has shone”. And see citation 59 and onwards, that some say this is the time of slaughter, and there when this time is.
199. ↑ Rabbi Akiva in the Baraita there, and see citation 61, that some say this is the time of slaughter, and there when this time is.
200. ↑ Mattithiah ben Samuel in Mishnah Yoma 28a and Tamid and there and in Baraita Yoma there 28b, and similarly Rabbi Judah ben Beteira in the Baraita there; Sefer Mitzvot Gadol there. And see citation 62 and onwards, that some say this is the time of slaughter, and there when this time is. And see Rambam TMT 1 and 6, who omitted the watchman’s ascent to the roof and his statement, and see citation 202.
201. ↑ Yoma there, and Rashi there. And see Rashi Menachot 101a s.v. Matityah.
202. ↑ Jerusalem Talmud Yoma 3:1. And see Rashi and Tosafot Menachot 101a, who have the version in the Jerusalem Talmud that Hebron was only mentioned on Yom Kippur, and see Rashash there, that it is a scribal error, and he would say it all year. And see Minchat Chinuch commandment 401, who wondered about Rambam who omitted the mention of Hebron, and see citation 200.
203. ↑ Mishnah Yoma there, and Rashi Yoma there in his explanation, and see citation 70, another explanation in the Mishnah.
204. ↑ See also Bikor Mumim.
205. ↑ Mishnah Tamid 3:2; Rambam Tumat Met 1:9. And see Tiferet Yisrael Tamid 3:4 letter 29, that although it is day, for even the daily morning offering is sacrificed from dawn, they check by the light of torches, for otherwise it is impossible to check well.
206. ↑ Citation 24 and onwards.
207. ↑ Mishnah Tamid 3:2; Rambam Tumat Met 1:10. And see Tiferet Yisrael Tamid 4:1 Yachin letter 1, and Avodat HaKorbanot section 43 letter 1, that it is stated that this is not a special law for the Tamid, and the same applies to other sacrifices, that it is forbidden to bind them, and see also Shechita.
208. ↑ Explains there.
209. ↑ Explains and Raavad and Rosh there, in the explanation of the Mishnah there.
210. ↑ Rosh there, in the explanation of the Mishnah there.
211. ↑ Mishnah there.
212. ↑ Baraita there 32b.
213. ↑ Raavad there.
214. ↑ Rambam there.
215. ↑ Tamid there.

216. ↑ Rosh there. And see Raavad Tamid there and Tumat Met there, who explained the disgrace of holy things differently, lest he suffer in his binding and struggle until he inflicts a blemish on one of his limbs.
217. ↑ Gemara Tamid there.
218. ↑ Gemara Tamid there.
219. ↑ Explains there.
220. ↑ Gemara Tamid there.
221. ↑ See Rambam there.
222. ↑ Citation 158 and onwards.
223. ↑ Citation 72. And see above citation 178.
224. ↑ See also Holacha citation 334 and onwards and see Pis and see Olah. Mishnah Tamid 3:2; see Rambam Tumat Met 1:10, that they hold it during the slaughter, and he did not explain who holds it, and Lechem Mishneh there who wondered why he omitted. And see citation 214.
225. ↑ Mishnah Tamid 3:2; Rambam Tumat Met 1:10.
226. ↑ Leviticus 1:11. Always explained there.
227. ↑ Ra'avad Tamid 4:1 and Tiferet Yisrael Yachin there letter G.
228. ↑ Mishnah Tamid there; Rambam there.
229. ↑ Leviticus there. Always explained Tamid 2:2.
230. ↑ Mishnah Tamid there. And see Lechem Mishneh there, who wondered about Rambam who omitted.
231. ↑ Tiferet Yisrael there.
232. ↑ Mishnah Tamid 2:2; see Rambam Temidin uMusafin 6:1, that they slaughter at the time of the opening of the gate.
233. ↑ See also Shelamim. Tosafot Yoma 29a s.v. Ela, and Zevachim 61a s.v. Kodem, and similarly Tosafot Eruvin 2a s.v. Shelamim. And see Ra'avad Tamid there, who wrote in the source of the law of the opening of the sanctuary in Tamid, what is written in Shelamim in Leviticus 3:2: "And he shall slaughter it at the entrance of the Tent of Meeting."
234. ↑ Tosafot Menachot 95a s.v. Mar.
235. ↑ See also Shechita. See Rambam Peirush HaMishnayot 1:1; Ra'avad and Tiferet Yisrael Tamid 3:1. And see Ra'avad and Tiferet Yisrael there, on the reason they cast lots for it among the priests even though it is valid with a non-priest, see the next citation, because it is the beginning of the Tamid service, and dear to them, if they do not cast lots they will come to quarrel over it and come to danger, and see Tiferet Yisrael there, that the priest who wins can honor a non-priest.
236. ↑ See also Lottery, and Mishnah Yoma 25a, and Mishnah Tamid 3:1. Meiri Yoma 25a, 42b.
237. ↑ See Mishnah Tamid 2:2. See also Zerikah citation 134, and see Olah.
238. ↑ Baraita Yoma 14b, and Rashi there, and similarly in Tosefta Zevachim 6, according to the version of Menachot 42b there.
239. ↑ Numbers 28:15.
240. ↑ Rabbi Yochanan in the name of one of the house of Rabbi Yannai in Yoma 15a.
241. ↑ Yoma there b.

242. ↑ Rambam Temidin uMusafin 1:10, and Ohr Sameach there in his opinion.
243. ↑ And there citation 134 and onwards.
244. ↑ See also Olah. Ra'avad Tamid 2:2 in the name of Rabbi Ephraim.
245. ↑ Mishnah Tamid 2:2, and Ra'avad there.
246. ↑ Numbers 28:15. Ra'avad there in the opinion of Rabbi Ephraim, and there that even those who disagree with Rabbi Shimon Ish HaMitzpeh, and hold that we do not learn from the analogy to the sin offering that the blood sprinkling of the Tamid is similar in half to the sprinkling of the sin offering blood, see citation 237 and onwards, this is only because it is a somewhat strange reasoning, to divide the sprinkling into two, but regarding the pouring of the remnants we do learn.
247. ↑ See also Pouring of the Remnants.
248. ↑ See also Holachah citation 461 and onwards.
249. ↑ Mishnah Tamid 3:2; Rambam Temidin uMusafin 6:3.
250. ↑ See Rosh Tamid there; Tiferet Yisrael Shekalim 8:8 Yachin letter 42.
251. ↑ See also Ma'aracha. Always explained there.
252. ↑ See Shekalim 8:8, according to Tosafot Sukkah 54b s.v. Detanya, and similarly the version of Ra'avad Shekalim there, and contradicts his words in the next citation; Rabbi Chananiah ben Akashia in Tosefta Shekalim 3; Rambam Tohorot and Ma'asrot there.
253. ↑ See Mishnah Shekalim there, according to Rashi Sukkah there s.v. Nitinim, and Rosh Tamid there; see Tosefta Shekalim there, similarly the opinion of the Tanna Kamma there; Ra'avad Tamid 4:3, and similarly there Yoma 2:4, and contradicts his words in the previous citation, and see Tosefot Yom Tov Shekalim there.
254. ↑ Rosh Tamid there, and similarly Tiferet Yisrael Shekalim there.
255. ↑ Mishnah Tamid 32b; Rambam Hilchot Beit HaMikdash 5:13. And see Ra'avad Tamid there, another explanation in the Mishnah there.
256. ↑ Menachot 94a; Rambam there 14.
257. ↑ Rashi Menachot there.
258. ↑ Rosh Tamid there.
259. ↑ Citation 297 and onwards.
260. ↑ Citation 1057 and onwards.
261. ↑ Numbers 28:3. See Jerusalem Talmud Berakhot 4:1: And he should know, etc., and Charedim and the explanation of Rachak there in his explanation, and see citation 165, another explanation.
262. ↑ Charedim there. And see the explanation of Rachak there, that at the time of their sanctification he would say this for the morning Tamid and this for the afternoon, and see Sifrei Zuta (Horowitz) Numbers 28:3: Two per day, that it should be sanctified for the day.
263. ↑ Ben Bag Bag in the Baraita Pesachim 96a and Arakhin 13b; see Rambam Tohorot and Ma'asrot 1:9.
264. ↑ Citation 205.
265. ↑ Citation 169 and onwards.

266. ↑ Numbers 28:3. See Pesachim 57b and Keritot 28b: If a kid is good, let it be brought for the Tamid; see Jerusalem Talmud Berakhot 4:1 and Taanit 4:5: In the days of the Greek kingdom they would lower two golden baskets and they would bring up two lambs, once, etc., and they brought up two kids, etc., the Holy One, blessed be He, enlightened their eyes and they found two lambs, and see the next citation; Sifrei Zuta Numbers Pinchas 28:3; Yalkut Shimoni Pinchas Remez 992; see Rambam Tohorot and Ma'asrot 1:1 and in Sefer HaMitzvot commandment 39, where he only mentioned lambs.
267. ↑ Shitah Mekubetzet Keritot 4a letter 15, in the name of the Rosh; see Pnei Moshe Berakhot there s.v. Vehayu Ma'alin, in the explanation of the Jerusalem Talmud there, that it implies that kids are valid from the outset, but they customarily used lambs.
268. ↑ Baraita Pesachim 58b and Yoma 33b and Bava Kamma 111a and Menachot 49a and Tamid 28b; see Sifra Tzav chapter 1 beginning of chapter 2 letter 10; Rambam Tohorot and Ma'asrot 1:3. And see also the completion citation 16.
269. ↑ Rashi Pesachim there and Yoma there; see Rambam there.
270. ↑ Leviticus 6:5.
271. ↑ Pesachim there and Yoma there 34a and Bava Kamma there and Menachot there and Tamid there.
272. ↑ See Numbers 28, where the Tamid offering is written at the beginning of the section of offerings. And see also the sermon citation 30 and onwards.
273. ↑ Rashi Pesachim there and Yoma there. And see Tosafot Pesachim there s.v. Ha'olah, first explanation, that from the aforementioned verse we learn only regarding vows and donations, but regarding additional offerings, for which the burning of the Tamid also precedes, we learn from the verse in the Mishnah Zevachim 89a, see citation 275 and onwards, and see Tosafot Menachot 49a s.v. Talmud, another explanation for why two teachings are needed.
274. ↑ The following Rishonim.
275. ↑ Numbers 28:23. Mishnah Zevachim 89a.
276. ↑ Rashi Zevachim there.
277. ↑ Tosafot Pesachim 58b and Yoma 29a and Zevachim 89a and Menachot 49b. And see Maggid Mishneh TMT Chapter 1 Halacha 3.
278. ↑ Tosafot Eruvin 2a; Raavad Tamid 28b beginning with "Ha'olah". And see citation 273, where some interpret in the Mishnah Zevachim there, that it refers to the offering, not the slaughtering.
279. ↑ Ramban's critiques on Sefer HaMitzvot, the forgotten positive commandments, number 11.
280. ↑ RYP Perla, negative commandments 264-265, beginning with "U'v'lo'ah Nireh", in the name of later authorities.
281. ↑ See the words of Abaye in Menachot 49b: "Forever, etc., it is merely a mitzvah," and according to him, this is the explanation of the Mishnah there 1: "The daily offerings do not prevent the additional offerings," that if the additional offerings were brought first, they are valid, and Tosafot Yoma 29a

and Zevachim 89a, which imply that Abaye’s words are not merely a rejection, but this is the law, and see Tosafot Menachot 49a. And see Rema in Shulchan Aruch Orach Chaim 286:1, and Mishna Berura there subsection 5.

282. ↑ Aruch HaShulchan HaAtid TMT Siman 101 Section 8, in the opinion of Rambam TMT Chapter 1 Halacha 3, who only wrote that it is forbidden to offer beforehand, and did not write that it is invalidated.
283. ↑ Tosefta Pesachim Chapter 4.
284. ↑ Tosafot Eruvin 2a and Tosafot Pesachim 52b and Tosafot Yoma 29a. And see Tosafot Yoma there 2, which leans towards saying that the invalidation is only with the meat, which is forbidden to eat, but the owners have achieved atonement.
285. ↑ See Arachin 11b, that after the daily offering was nullified before the destruction, they offered other sacrifices, and Shap"e Pesachim 58b which proved from there that they offer; Raavad Tamid 28b beginning with “Ha’olah”. And see citation 39, that when they did not offer the morning daily offering, they offer the afternoon daily offering.
286. ↑ Ohr HaChaim Vayikra 6:2 beginning with “Od Nireh”. And see Shap"e there who questioned him from the Gemara Arachin there. And see the previous citation.

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